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Τὰ πρὸς Εἰρήνην,

The things that belong unto Peace:

OR, A

Seasonable Discourse

FOR THESE

Factious Times.

Delivered lately in a

SERMON

BEFORE THE

JUDGES,

At St. *Maries* in *Nottingham*, at the Assizes there.

And now Printed at the Command of some Persons of Honour.

To which is annexed,

A Short and Modest Apology for the Author and Book of the *Several Weighty Considerations*; humbly recommended to the Serious Perusal of all, but more especially to the *Roman* Catholicks of *England*.

By *Thomas Sheppey*, formerly of *Pembrook-Hall* in *Cambridge*, now Chaplain to the Right Honourable *William* Lord *Byron*, Baron of *Rathdale*, &c.

And when he was come near, he beheld the City, *and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the* Things which belong unto thy Peace! Luke 19. 41, 42.

LONDON, Printed for *Henry Mortlock* at the *Phœnix* in St. *Pauls* Church-yard, and at the *White Hart* in *Westminster-Hall*. 1682.

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To the Right Honourable, Truly Noble and Loyal, *William* Lord *Byron*, Baron of *Rachdale*, &c.

My Lord,

INtending to present You and your Noble Consort with something that may bear a more suitable Correspondence with your Greatness and my Obligations, than this Trifle *can pretend to, I humbly request your good Lordship, while* That *is preparing, to accept of* This, *as an* Earnest *of What, if God grant Life and Health, shall in due time follow.*

Your Lordship was pleased to honour this Discourse with your Presence, *and, (as divers other competent Judges did) with your* Approbation. *I hope its Defects will now meet with the same Candour and Pardon, which divers other failings of the Author have frequently experienced.*

I have subjoyned a Just Vindication *of my Self and of a Treatise I writ about three years and a half since, from the silly Cavils of some Bigotted Papists and some indifferent Protestants. The Latter of which as little* Care *for their Religion, as the former* Understand *Theirs.*

The Sermon was not easily Perswaded *to the Press; but I assure you, the Apology was altogether* extorted *from me: For I am so great a Lover of Peace, that I can hardly prevail with my self to take up even Defensive Weapons.*

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And even now, like him in the Poet, Clypeum post Vulnera sumo.

For your Lordship and many Others can bear me witness how rudely I have been treated by my Implacable and Restless Adversaries; and that, when I have expressed the most Obliging Civilities to their Persons, and treated them with far more Respect, than ever I animadverted upon their Tenents with severity.

My design in Publishing these Papers (next to Gods Glory) is to evidence my self a sincere and Loyal Protestant against all Exceptions: and to Demonstrate that your Lordship could not give a more convincing Argument of your Zeal for the Church of England, *than by receiving into your Protection one that shall consecrate his Life and Studies to the service of his Holy Mother; and his Noble Patron, in the Quality of,*

My Lord,

Your Lordships most humble, most obedient, and obliged Servant,

THOMAS SHEPPEY.

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1 THESS. IV. part of the x. and xi. Verſes.

But we beſeech you, Brethren, that you increaſe more and more; And that you Study to be Quiet *and to Do your* Own Buſineſs.

AMong thoſe many Glorious Titles wherewith the Evangelical Prophet *Iſaias* endeavours to honour our Bleſſed Saviour, he particularly applies thoſe of a *Counſellour* and *Prince of Peace* c. 9. 6. *To us a Child is born, to us a Son is given, and his name ſhall be called* Wonderful, Counſellour, *the* Prince of Peace. And that, without queſtion, upon this very Account, becauſe the Meſſias at his coming and divulging his Goſpel by Himſelf and his Apoſtles was to give the beſt Advice, and moſt Heavenly Counſel, that ever was offer'd to the ſons of Men. Now among all thoſe wonderful Leſſons and Inſtructions, which are left us by him in the Writings of his holy Apoſtles and Evangeliſts, I know none more Excellent,

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Excellent, nor at preſent ſo ſeaſonable as this he hath bequeathed to us by the Pen of St. *Paul* in the words recited to you. Counſel ſo good and effectual, that whoſoever will faithfully embrace it, ſhall eaſily be maſter both of this World and the World to come, and be able to vie Felicity with the Greateſt Monarchs. Counſel that will at once diſingage us from all our Fears and Jealouſies, and put us out of danger of any thing, but of being too happy; that is, of Reſembling God himſelf, who tranſacts a life in the greateſt Peace, Tranquillity and Quiet imaginable. So that not only the love of God, but ſelf intereſt it ſelf invites us to this Divine Philoſophy: Nature as well as Grace prompts us earneſtly to proſecute our own advantage; and Time as well as Eternity ingages us to comply with this Heavenly Counſel of *Increaſing more and more; Of ſtudying to be quiet, and of minding our own Buſineſs.*

The words are very plain. God make them as viſible in the Practice of our Lives as they are intelligible in themſelves.

They are indeed uſher'd in with a word of Induction, *But I beſeech you &c.* But the Connexion making little or nothing to the clearing of any Difficulty in them; I ſhall conſider them abſolutely without any coherence, but what they have with themſelves; and ſo make thoſe Remarks upon them, whereon with Gods help and your patience I ſhall ground this preſent diſcourſe.

Yet I cannot but take notice of that mutual Aſpect and Combination theſe duties here recommended have among themſelves. For by making a daily advance in our Chriſtian Progreſs, we ſhall arrive at ſuch a ſerenity of mind, that we ſhall be very fit to ſerve God and our Generation in that Employment and Station, wherein his

his allwiſe Providence hath placed us. Or, *vice versâ*; By a conſcientious diligence in our own lawful Vocation, we may be confident of attaining real Peace and making conſiderable progreſs in Grace and Chriſtian Vertues. Or thus; By ſtudying and following the things that belong to Peace, we ſhall be enabled to make a ſufficient growth in Grace and advance in our own both Temporal and Eternal concerns. So you ſee I can hardly miſtake, whereever I begin to make thoſe Remarks, I juſt now mentioned. For at laſt it will all amount to this, to make us *Good Chriſtians*, by increaſing more and more: *Good Subjects* by ſtudying to be quiet: and *Good Neighbours* by doing our own buſineſs.

1. And in the firſt place we may hence inform our ſelves that our Holy Religion is no idle, ſluggiſh habit; but as our Great Chancellour in a Royal Aſſembly fitly termed it, *A Principle of life and Vigour within us*. A Principle, which though at firſt but as a Grain of Muſtard ſeed, yet by increaſing more and more, it becomes a great Tree. For by Increaſing more and more, our Apoſtle here means nothing elſe, but what St. *Peter* preſſes ſo vehemently in his 2 Epiſtle. c. 3. 18. to wit, *Growing in Grace, and in the Knowledge of our Lord Jeſus Chriſt*. We muſt be continually going forward and growing upward from Grace to Grace, from Vertue to Vertue, till we be of full growth in Chriſt Jeſus. A Chriſtian muſt neither be like *Hezekiah*'s Sun, that went backward; nor like *Joſhuah*'s Sun that ſtood ſtill: but like *David*'s Sun, Pſalm 19. 5. *Which is as a Bridegroom coming out of his Chamber, and rejoyces as a ſtrong Man to run his Race*. There is always in Chriſtianity a τὸ λοιπὸν, ſomething remaining. And though ſome of our Neighbours brag much of

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of their State of Perfection; of their *Ne plus ultrà* in their ſpiritual Journey; of *Immediate Unions with the Divine Eſſence in the pure fund of the Spirit:* Yet we poor Proteſtants, God help us, muſt according to the command of our meek and humble Jeſus, when we have done all we can, look upon our ſelves but as unprofitable Servants, and follow the example of our Bleſſed Apoſtle. *Phil.* 3. 13. 'Not as though I had already 'attained, or were already Perfect: but this one thing 'I do, forgetting thoſe things which are behind, and 'reaching forth to thoſe things which are before, I preſs 'toward the Mark for the Price of the high calling of God 'in Chriſt Jeſus.

2. The ſecond Obligation here ſeriouſly recommended to our conſideration and practice is the *ſtudy of Peace and Quietneſs*. A moſt Important and Seaſonable Duty, and which cannot be too much preſſ'd at this time. Now as *Plato* ſaid of Vertue, ſo I may ſay of Peace; Could ſhe but aſſume a viſible ſhape, we ſhould all preſently become inamour'd of her. Wherefore I know no more effectual Medium to urge the practice of the Duty in my Text, than by preſenting to you the Bleſſed fruits and effects which will undoubtedly accrue to us by it: I mean by maintaining that *Peace* and *Quiet* we at preſent enjoy, and which nothing but our own boiſterous and unruly paſſions can rob us of. Let us then I ſay, but take a full view of what the Apoſtle here ſo pathetically preſſes upon us, and recommends as an object worthy of our utmoſt *Care* and *Study*. It is nothing elſe, but what is our *Happineſs* more than our *Duty*. Peace, that Soul of the Univerſe, that Chain of the World and Cement of Nature, the Bond of Governments, the Deſire of Men, the Joy of Angels, the delight of God himſelf.

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himſelf. Peace, the deſign of Nature, the Perfection of Grace, and Conſummation of Glory. Peace, the Reconciliation of Sinners, the Conſolation of the Saints, the Crown of the Bleſſed. Peace, at which the Scriptures aime, which Faith intends, Hope aſpires to, Love mounts towards it, and it is compleat Beatitude to attain it. To procure this Peace, the Son of God came into the World, he toyl'd and laboured to treat about it; He died to confirm it, and aroſe again to proclaim it, and ſent his Holy Spirit to beſtow it on us. His Labours acquired it, his Bloud bought it, his Death merited it, and his Love bequeathed it. At his Birth the Angels chanted it forth, *Glory be to God on High, and on Earth Peace.* And at his Reſurrection He himſelf publiſhed it; *Peace be with you.* Thus was Peace the Beginning of his carrieer, and the end of his Courſe. Peace was the deſign of his Combate, and Peace was the Crown of his Victory.

Indeed if we look a little more particularly into the matter, we ſhall find that this *Quietneſs* which we are here commanded to ſtudy, is the perfection both of the Greater and of the Leſſer World: I mean Man himſelf.

The greater World is compoſed of two parts, the Celeſtial and Elementary World. To what tends that conſtant and regular motion of the Heavenly Bodies, that moſt exact Dance of the Rouling Spheres, but to make up the Harmony of a moſt raviſhing Concord? And that mutual Marriage and Conjunction of the Elements, what doth it breathe forth but the ſweets of a moſt Amiable Peace in the Sublunary World? The motions of the Heavens being ſo different, and the Qualities of the Elements ſo contrary, who would not preſently conclude an inevitable War muſt fol-

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low, both in the Heavens by their diverſe Revolutions, and in the Elements by their manifold Antipathies? And yet both the Heavens compoſe their diſcord, and the Elements do, as I may ſay, lay aſide their Quarrel to produce and preſerve that Peace which is the life of Nature and the Conſervation of the World. From whence proceeds the Beauty of the Univerſe, but from Order? and what maintains this Order but that Peace which is amongſt its members? Every one keeps its Rank and Station without intrenching upon the others Offices, and ſo they keep an inviolable Peace, which preſerves their Being, and buoyes up their Dignity. Whereas if Debate and Diſſenſion ſhould once intrude among the parts of this great Body; immediately upon Debate would follow Diſorder, and upon Diſorder a Diſſolution of the whole Fabrick: and that which Quietneſs makes appear ſo Goodly and Beautiful, that it derives its very names of Κοσμὸς and *Mundus* from its comely features, would in a moment by Diſcord be turned into a Chaos of Confuſion.

Let us deſcend a little to Particulars and ſee how Peace is the Perfection of the *Parts* as well as of the *Whole*.

All that is in this Great Family of the World may be diſtributed into two Claſſes or Orders of things. Some whereof have nothing but a ſimple Being, as Stones, Minerals and other inanimate Bodies. Others, beſides a Being, have Life, either Vegetative as Plants, or ſenſitive, as Animals. I ſpeak not as yet of Man, who, beſides, his ſenſitive, hath a Reaſonable and Intellectual Life.

And Firſt, as to Things that have nothing but Being; that very Being is their Perfection. Now what is it that preſerves,

preſerves the being of Stones and Minerals, but the Peace and agreement of the four firſt Qualities (as they call them) Dry and Moiſt, Cold and Hot: Their Being hath no other foundation but the marriage and Union of theſe contraries, that compoſe them. As ſoon as one Contrary begins to get the upper hand over his Fellows, and the Peace is broken, preſently a dreadful Civil War commenceth: they mutually deſtroy one another, and this is infallibly attended with the ruine of the whole *Compoſitum*. And hence it comes to paſs that all Bodies under Heaven, even the moſt ſolid Stones and Metals are corruptible, becauſe they are all compoſed of contrary Ingredients; and Peace cannot be very permanent in the midſt of ſo much contrariety. Thus Concord preſerves them and War ruins them. Quietneſs is their Perfection, and Debate the Original of their Deſtruction.

The very ſame thing happens in Plants and Animals; and therefore from them I proceed to Man himſelf, and ſhall endeavour to ſhew, how this ſtudy of *Quietneſs* is the Perfection of Man in what ever ſtate we conſider him: either in the ſtate of Nature as a Man; or in the ſtate of Grace, as a Chriſtian and God's Friend; or in the ſtate of Glory, as one of the Bleſſed Inhabitants of the *Jeruſalem*, that is above, the Mother of us all.

In the ſtate of Nature the good and welfare of Mans Body depends upon the Peace and Harmony of the forementioned Qualities; and his diſſolution proceeds from their Diſcord. The natural good of his Soul conſiſts in an interiour Repoſe, Tranquillity and eaſineſs of Spirit, which renders him ſerene, content and ſatisfied, His Body is ſuſtained by Peace as its Life, and his Soul breaths after Peace as its utmoſt felicity.

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Irrequietum eſt Cor noſtrum, Domine, donec revertatur ad Te. Even all his outward Senſes and inward faculties ſeek after Quiet and repoſe as their ultimate End and Good. What do all the Senſes aim at in thoſe ſeveral Objects they purſue with ſo much eagerneſs, but to repoſe in them by delight? All the Senſes are in perpetual motion, ſearching on all ſides for proper Objects and Diverſions, and having met with them they embrace them, and embracing them they unite themſelves to them; and being united to them, they delight in them; and being delighted, there they reſt and are at quiet, rejoycing in their Happineſs; and thus in their Repoſe they meet with their Perfection.

And as for his interiour Powers, his ſenſitive Appetite, Imagination, Memory, Underſtanding, Will, what do they queſt after, what do all their buſtlings, ſtirs and motions tend to, but to find Repoſe, by uniting themſelves to Objects agreeable? In a word, All that is in man looks out after its proper Object, and in its Object its delight, and in its delight its peace and quiet, and in its quiet its End and Happineſs. So that Peace is the Perfection of Man and of all that is in Man. To what do all his deſires and devices, his Deſigns, Labours and Induſtry bend, but to ſettle himſelf in his eaſe, and in his eaſe to meet with Content, and in Content to find Peace, and in Peace to enjoy Happineſs? Why do Men delight in Society? to what purpoſe were Empires, Common-wealths and other Communities founded? to what end ſerves Order and the Dependance of Inferiours and Superiours, of Commanding and Obeying; but to take away Confuſion, to eſtabliſh Order, and with Order, Peace and Quietneſs among Men? What is the meaning of Magiſtrates and Laws,

Laws, Policy and Puniſhment, but to uphold this Peace, by cutting off thoſe Refractory Members, that would diſturb the Harmony of the Body Politick? Juſt as they turn a jarring Voice out of a Quire of Muſicians, and take a falſe ſtring from a Muſical Inſtrument.

And thus is Peace the Perfection of Man conſidered in his pure Naturals. Peace is the ſcope of his Deſigns, the end of his Labours, the Center of his Faculties, the Repoſe of his Motions, the Life of his Body, and the Happineſs of his Soul.

But to little purpoſe do we ſtudy to be quiet in this World. At leaſt it is a fond hope to meet with a perfect and accompliſh'd Peace any where but in God. Nature and the whole Oeconomy of Nature cannot yield that Quiet and Repoſe that Man is bound to ſeek after. And not only doth Faith teach us, but Reaſon demonſtrates, and Experience convinceth us that nothing here below can yield an entire Peace to our hungry appetite, but that Divinity which gave it Being. And therefore we muſt raiſe Man a degree higher than the order of Nature and conſider him in that of Grace: as a Chriſtian endowed with Faith, Hope and Love of God, whoſe fruition he expects in the ſtate of Glory, and in the fruition of God his compleat Peace, his intire Quiet and abſolute Perfection.

It is true, the works of God are all Perfect, and God created Man compleat both as to his Body and his Soul. His Body injoy'd perfect Quiet, by reaſon of that *Temperamentum ad pondus*, that exact Temper and Harmony of the humours. A Harmony that Death could not deſtroy, nor Maladies diſturb: ſince he was enobled by a ſupernatural Gift, which rendred his Body Impaſſible, Immortal and Incorruptible. His Soul in like manner injoyed moſt perfect Repoſe, not experiencing the leaſt contradiction in the inferiour Part, and being at Peace with God

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by an entire agreement of his Will with the Divine Will; original Righteousness maintained this harmony by calming his Passions, bridleing in his Senses, taming his Flesh, and subjugating his Appetite to Reason, and his Reason to God. From whence sprung so great an accord in the Soul of Man, that even upon Earth he had a foretaste of the sweets of Heaven.

But Sin having caused Reason to rebell against God, made the Apperite to rebell against Reason; and violating that agreement which was between God and Man, did likewise disturb that quiet which Man had in himself, and sow'd those seeds of Dissention between the Flesh and the Spirit, Sense and Reason, the Appetite and the Will. Nor did Sin onely interrupt the inward Peace of his Soul, but the outward Repose of his Body also, by taking from him that gift of Grace, which made it Incorruptible. And then the materials and humours, whereof he was composed, presently began to mutiny; and this spoil'd the harmony by sicknesses, and utterly destroy'd it by Death. And hence arise all those mischiefs, which at this day inviron the wretched Off-spring of *Adam* both in Body and Soul. Had Man maintained the Peace with God by a sweet Concord of his Will with his Soveraign's, he had likewise retained most absolute Tranquillity in himself. But assoon as he broke the League by his Rebellious will, all things broke the Peace with him. His Body by the clashing together of the humours; his Soul by those many contradictions he finds there. Then presently War was proclaimed; the Angel took his Sword, and the Earth arm'd it self with Thorns, the Heavens with Thunder, the Air with Contagion, and wild Beasts with Fury. Beasts, Elements and Angels, the whole Creation rose in Arms against their Makers Enemy. And whereas before, he had peace with all Things: with God by Grace, with himself by the happy Concord between the Soul and Body, with all

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other Creatures by that Obedience they paid him: Now he is attacqued on all sides; God became his Enemy, his own flesh his Adversary, and all Creatures rebell'd: and so by woful experience he found that to break Gods Peace is the greatest mischief that can betide a Rational Creature.

But at last after innumerable Acts of Hostility past on both sides; on mans by his multiplied Iniquities, and on Gods by his severe Chastisements; he whose *Property it is to have Mercy, and to forgive*; though the first provoked and assaulted, yet was graciously pleased to propose terms of Reconciliation; and that not by an Angel or Servant, but by his own Son. God was in Christ reconciling the World to himself: and he dismantled those strong Holds that Sin had raised, and breaking down the wall of Partition made all Friends. And therefore the Apostle expresly calls him *Our Peace*. He united the Humanity and Divinity together in his own Person; by the Hypostatical Union he joyned God's and Man's Nature together, which were before at such vast distance: and by Grace he re-unites the Will of God and the Wills of Men, which were so contrary.

And now you see what reason there is we should study to be Quiet: since Peace and Quietness are the very end for which the Son of God came into the World, did and suffer'd so much, and at his last Departure bequeath'd it to his Church for his richest Legacy. And therefore he that doth not make this his study, doth as much as in him lies to frustrate the whole Course that God hath taken with us, and to render the Bloud of the Son of God of no effect.

And yet for all this, wicked and Turbulent Men will not be quiet with any: like *Ishmael*, their hand is against every man, and every mans hand against them. They are at War with themselves by the disorder of their Passions; at War with their Neighbour by quarrels and discord;

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at War with God by disobedience. They are uneasy and unquiet on all hands. From God they are troubled with the dreadful threats of his Justice; from Man they meet with a thousand disturbances and contradictions, and from themselves with infinite disquietudes.

But good Men, Gods Children, are at perfect Peace with all; with themselves by due curbing in their Passions; with their Neighbours by perfect Love and Amity; and with God by an Universal Obedience to his Commandments.

They are at quiet with themselves by submitting the Flesh to the Spirit; Lust to Reason; the Inferiour part to the Superiour. For as in a Consort of Musicians, the Harmony proceeds from this, that every Voice keeps its own part: so in Man, when the flesh is kept under and the Soul permitted to reign, from this due Order and observance, as from a Consort of Voices, proceeds the sweet harmony of interiour Quietness. And as a Musick-Master is continually attentive to keep every Voice in its due rank, to elevate those that are too low, and depress those that are too shrill: thus Reason in Man must keep a strict eye over the Body, and keep it from mounting too high and disturbing the Harmony. And this was our Apostle's great secret, when he found the flesh rebell against the Spirit: *Castigo corpus meum, & in servitutem redigo.* Thus by captivating our flesh and subduing our Passions, Reason will command, the Soul will reign and maintain the Microcosm in perfect Peace and Unity.

But man being in the Philosophers phrase ζῶον πολιτικὸν, a Creature shaped out for Converse and Society, he can no ways keep peace with himself, if he be not at quiet with his Neighbour. As one member of the body, ruines its self, if it attempt to loosen that which fastens it to the rest of the Members. And *de facto*, there are no persons so uneasy and unquiet as envious Persons, Riotous, Debauch'd, Seditious

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Seditious Men, who make it their ſtudy to ſow Diſſentions. 'Tis true, they are a trouble and vexation to their Neighbour: but a far greater torment to their own Souls; and while they ſcatter abroad the ſeeds of War and Tumult; they reap the firſt fruits of it in themſelves. And thus both Nature and Reaſon teach us, that if we deſire to be happy and injoy Repoſe and Tranquillity in our ſelves, we muſt ſtudy to be quiet with our Neighbour. But eſpecially we are obliged to this Duty, ſince the Son of God who ſo dearly purchaſed this Peace for us, hath ſo earneſtly commended it to our practice by his own Doctrine which breaths nothing but Peace; and by his own example, who truly acted as the Prince of Peace; and in his commands by the mouth of his Apoſtle, that we ſhould keep the Unity of the Spirit in the Bond of Peace: and from the Nature of the Church it ſelf, which is but one Body, whereof the Holy Ghoſt is the Soul and Jeſus Chriſt the Head, and the faithful are the Members. Love is the life of this Body, and Peace and Quietneſs that band that ties one Member to another, and all to the Head.

Who ever yet ſaw in one and the ſame Body one Member war againſt another? And yet both in the myſtical Body of the Church and the Political Body of the State, what more ordinary than for Chriſtians, who are all Members of this Body, to bite and devour one another? It belongs to none but Madmen and Deſperadoes to tear their own fleſh and rend out their own Bowels. And yet every day preſents us with Chriſtians ſnarling at each other: nay man becomes a Wolf to his Neighbour, one member devours another: and what would be accounted a prodigy in Nature is become a familiar ſpectacle in Religion. But let ſuch Perſons flatter themſelves with what ſpecious pretences they pleaſe, we are aſſured they cannot be Members of Jeſus Chriſt the Prince of Peace; but limbs of Satan the Father of Diſſention: no Children of God, whom they hypocritically profeſs, but of the Devil,

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whom they ſo exactly imitate. They belong not to the Heavenly *Jeruſalem*, the *Temple of Peace*; but to Hell, the Manſion of Tumult and Theatre of Confuſion.

God in the old Law commanded us to love our Neighbour as our ſelves: and Jeſus Chriſt renewed it in the Goſpel: *A new Commandment I give unto you, that you Love one another.* And he hath extended this Love even to our Enemies themſelves: *But I ſay unto you, love your Enemies*: Deſiring to eſtabliſh a firm Peace among Men, as he had done between God and Man.

But alas! May we not complain with *Linacer*? *Aut hoc non eſt Evangelium, aut nos non ſumus Chriſtiani*: Either this is not Goſpel, or we are not Chriſtians. We are at this time ſo far from *ſtudying to be Quiet*, from minding the *Things that belong to Peace*, that we ſeem to want that Love that is between Beaſt and Beaſt. If one Sheep faint, the reſt will ſtand betwixt it and the Sun to ſhelter it. If a Swine be injured, the whole Herd will muſter together to revenge the Injury. Natural Hiſtorians are full of examples of grateful Lyons, kind Eagles and truſty Dogs, ready to dy both for and with their Maſters. In holy Writ we read of *Elijah* fed by Ravens, and of *Daniel* not hurt among Lyons. *Sed O deteſtandam Humanæ Malitiæ Crudelitatem? Aves paſcunt, feræ parcunt, Homines ſæviunt*: as the bleſſed Martyr St. *Cyprian* complain'd in his time. Or as holy *David* in his; 'Ill minded Men, imagining miſchief in their heart, and ſtirring up 'ſtrife all the day long. Their throat is an open Sepulchre, 'the poyſon of Aſps is under their Lips. Their mouth is 'full of Curſing and bitterneſs, *&c.* their teeth are Spears and 'Arrows, and their tongue a ſharp Sword, *Pſalm* 20. More ſharp, ſaies *S. Bernard de Tripl. Cuſtod.* than the Spear which pierc'd our Saviour's ſide: for it doth not onely wound Chriſts myſtical Body, but even rent it in pieces; making as Many factions in the Kingdom as there are Offices; and in the Church as many Creeds as Heads. Deſtruction and

Unhappineſs

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Unhappineſs is in all their ways, and the way of Peace they have not known; In their bed, appointed for reſt, they ſtudy how to be Turbulent, and travel with miſchief and bring forth Ungodlineſs. Theſe, theſe are the Troublers of our *Iſrael*, the *Thorns* in our Eyes, and the Goads in our ſides, the very Firebrands and Bellows of Sedition. *But we hope better things of You, and things that accompany Salvation, though we thus ſpeak.* And though *for the Diviſions of Reuben there are great thoughts of heart*; Yet we will leave this Point and theſe wicked Men, who are like *the troubled Sea when it cannot reſt, whoſe waters caſt up Mire and Dirt:* and proceed to ſomething that may prove an expedient to theſe growing miſchiefs; and that ſhall make up the laſt part of this Diſcourſe; and it is this; *The beſt way to maintain Quiet between God and Man, between Man and Man, and in a Man's own Breaſt, is to put in execution the Apoſtles advice here, that* we every one do our own Buſineſs.

Wherein the Apoſtle recommends to us Diligence in our Calling: thereby excluding Idleneſs and that πολυπραγμοσύνην or intermedling with other Mens Affairs. We muſt be buſy, but in our own Concerns. And then withal, by the near Connexion of this with what went before (*Studying to be quiet*) is intimated, that the more buſy we are at home, the more quiet we are like to be abroad.

Man, ſaith the Scripture, is born to Labour as the ſparks flye upward. And though every good and perfect gift be from above, yet we muſt not neglect Induſtry in our Station and Calling The Husbandman muſt riſe up early and ſit up late, and eat the bread of carefulneſs, and then he may prudently expect that his Garners may be filled with all manner of ſtore; that his Sheep may bring forth thouſands and ten thouſands in his Fields; that his Oxen may be ſtrong to labour, and that there may be no decay in his Cattle. Every man muſt attend his Office; the Seaman muſt look to his Ship and the Tradeſman to his Shop, that ſo he may eat

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the Labours of his hands. The Glorious Angels themselves though Spirits, yet are Miniſtring Spirits, ordained for the Praiſe of God and the Service of his Church. Even in the ſtate of Innocency Man was placed in the Garden of *Eden* to dreſs it as well as to keep and injoy it. And this Diligence is to be uſed, ſays *Solomon*, *Prov.* 6. 11. *Leſt Poverty come on thee as one that travelleth; and neceſſity like an armed Man.* That is to ſay, If thou mind not thy buſineſs, Beggery will aſſault thee ſo *ſuddenly*, ſo *violently*, that thou canſt not reſiſt it. All that belong to Gods Vineyard muſt be Labourers; All are Stewards in his Family. And as for the Magiſtrate in particular, his buſineſs is ſo great that it made St. *Chryſoſtom* exclaim, *Miror ſi quis Rectorum ſalvari poſſit.* Nay, it is Obſervable that Gods way of proceeding with his own People the *Iſraelites*, puts every man in mind of his doing his buſineſs. For though he could very eaſily have rained down on them loaves ready baked and fit to eat; yet he rain'd down Manna, which being ſcattered about the fields, was with no ſmall labour to be gathered together, to be bruiſed in a Mortar, or ſome other way, and ſo formed into Loaves and baked: that ſo at the ſame time he might ſupply their wants and teach them Diligence.

But if to the Temporal Concerns of a Man, you adjoyn the ſpiritual neceſſities and Eternal Intereſts of a Chriſtian, you will, *ex abundanti*, as we ſay, be convinced of the great Reaſon St. *Paul* had to preſs this Duty of looking to our Buſineſs. I will inſtance but in that one buſineſs of Repentance, wherein a Man muſt unravel his whole Life: it is the leading a new Life, a putting off the old Man, and putting on the New; an utter extirpation of all ſuperfluity of Naughtyneſs; and an Addreſs to and a finall paſſage through all the Paſſages of Holy Living. We have all our accounts to make even between God and our own Souls. The Duty of Repentance. (without which we ſhall *All periſh*) conſiſts of many Parts and ſo much imployment, that it requires much Time,

Time, and leaves a Man in the ſame degree of hope of Pardon, as is his Reſtitution to the ſtate of Righteouſneſs and holy Living. And who ever hath made the experiment will find that it is not ſo eaſy a buſineſs to root out the habits of many inveterate Sins, which a Man hath contracted through the whole Courſe of his Life. We find it work enough to mortify one beloved Luſt, in our very beſt advantages of ſtrength and Time. In ſo much that we read in the lives of the Antient Hermits of a famous Aſcetick, who having ſpent many years in that one Verſe of the *Pſalmiſt, I ſaid I will look to my ways, that I offend not with my Tongue*; yet acknowledged he was far from having attained that very Leſſon. And yet a defect in that very buſineſs is able to evaporate all our Religion: for *he that bridles not his Tongue, that Mans Religion is in Vain.* To which we may annex the Command of the Apoſtle, that we uſe all Diligence *to add to our Faith Vertue, and to our Vertue Knowledg, and to Knowledg Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brotherly Kindneſs, and to Brotherly Kindneſs Charity.* Now certainly, Sirs, who ever ſeriouſly weighs theſe things, will preſently cry out, *who is ſufficient for theſe things?* Life is ſhort, Art is Long: the myſtery of Godlineſs is no ſuch eaſy Trade as many dream of. And therefore the Apoſtles Counſel is moſt reaſonable here, To ſtudy to do our own Buſineſs, and onely our own Buſineſs; for I think we have enough to do.

However one Caution muſt neceſſarily be here interpoſed, and it is not mine, but that of a late Excellent Prelate of the Church of *England*: It may be a fault, and a great one too, ſo to do our own Buſineſs, as not to regard what becomes of others. So our own turn be ſerved and we get by it, no matter who loſes. This is deſervedly prohibited by our Apoſtle himſelf, *Philip.* 2. 4. *Look not every man on his own things, but every man alſo on the things of others*; and v. 24. he complains that *All ſeek their own, and not the things that are*

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Jesus Christs. And therefore our own here and our own there are two different Things. That which he blames there, is our *Own* of *Interest*: there may be too much of our own in that. But what he commands here, is our *Own* of *Duty*, and *Office*. In this we must do so much our *Own*, that we must not meddle with anothers.

Now how well this is observed, especially at this time, we need but appeal to our own eyes and Ears. I have not time to Anatomize these Ἀλλοτριοεπισκόπους, as the Apostle fitly stiles them, those Intermedlers with others Affairs, those Peepers and Pryers into other Mens houses. I will only deliver my sentiments in a very few Words concerning those Political Pragmatico's, who with their unwasht hands, so slovenly (to speak no worse) intrude into the *Arcana* of the Government both of Church and State: Those *State-Eavedroppers* that with the *Athenians* are constantly hearkening after News; and with *S. Peter* never thinking of themselves, are still demanding, *And what shall this Man do?* And I wish it rested there! No, to hear and see will not serve the Turn; unless they have an Oar likewise in the Publick Vessel. Which if by their Merit they cannot procure, they presently fall to *Despising of Dominions, and speaking evil of Dignities.* Nay as the same Apostle complains, they must needs speak evil of those things which they know not. Certainly there can be no greater Demonstration of the Malignant Spirit raigning and rageing in Men, than thus to Blaspheme the *Gods* upon Earth. To the serious thoughts of these Puny Politico's, these Demicaster Statists, I desire to recommend that notable Passage, 2. *Pet.* 2. 10, 11. Where the Apostle describes their Forefathers thus: *They despise Government; Presumptuous are they, self-willed: they are not afraid to speak evil of Dignities. Whereas Angels, which are greater in power and might, bring not railing Accusations against them before the Lord.*

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The ſumm of which Diſcourſe tends to this: that the Angels, though by their Office they make report of the Miſcarriages of Princes, yet their accuſation is without railing, out of a Reverence to their High function and Gods Immediate Image in them. And *S. Jude* v. 9. doth marvellouſly amplify this Obſervation, aſſuring us that *S. Michael*, who is the Prince in the Celeſtial Hierarchy of Angels, when he contended with the Devil the Captain of all the Bands of Infernal Spirits, durſt not bring againſt him a *Railing Accuſation*. Becauſe though the Devil be deſpoiled of all Grace, yet he remains in the Principality of his Naturals; and in reſpect to the Eminency of thoſe, the Angels forbear to reproach him. Durſt not the Higheſt Angel in Heaven revile the moſt wicked fiend in Hell, and ſhall impudent Men venture to calumniate and defame the Earthly Gods themſelves, God Almighties immediate Vicegerents, I mean the Magiſtrates both Eccleſiaſtical and Civil? How far theſe *Boutefeus* by their Tongue Squibs and Pamphlet Crackers have contributed to thoſe feuds we are now embroyl'd in, I will not take upon me to determine. But of this I am ſure that Political Writers have made it an Obſervation that it is a dangerous forerunner of ſubverſion *ſiniſterly* and *irreverently* to *Apprehend* and *Interpret* the actions of their Governors: and that there ſeldome or never come any more Pleaſing, than thoſe they ſo deſpiſe, God Almighty puniſhing upon them the affronts offered to his Viceroy's and Subſtitutes. Remember that *Uzzah* for but putting forth his hand, though to ſave a Tottering Ark (which was as it were the *Palladium* of the Jewiſh Nation) yet it coſt him no leſs than his life by an immediate ſtroke from Gods own hand. And if we will not be content to have the *Olive*, or the *Figg* or the *Vine* to reign; a *Bramble* may come and devour the Cedars of *Libanus*.

I conclude this, I hope not unjuſt, Invective againſt State Buſy bodies, with the Excellent remarks of the Son of *Syrach*, *Eccluſ.*

Eccluſ. 21. 22. *&c. A fooliſh Mans foot is ſoon in his Neighbours houſe; but a Man of Experience is aſhamed of him. A Fool will peep into the houſe; but he that is well nurtured will ſtand without. It is the rudeneſs of a Man to hearken at the door; but a wiſe Man will be grieved at the diſgrace. The lips of Talkers will be telling ſuch things as pertain not to them; but the words of ſuch as have underſtanding are weighed in the Ballance.*

And now to you, My Lords, in a Word, and but in a Word, I ſhall humbly addreſs what remains: *And to do your Own Buſineſs.* Your Buſineſs is of ſo Vaſt an extent, that I dare not venture upon ſo Comprehenſive an Argument. Nor indeed had I time at my own choice, ſhould I be guilty of ſo much Indiſcretion, as before ſo many Sages and Oracles of the Law to diſcourſe at large of the Office of a Judge. This would be to act before *Roſcius*, and to read a Lecture of Military Diſcipline before *Hannibal*. You are in thoſe high Offices, which render you like the Heavenly Bodies, (it is the obſervation of the Noble and Learned *Verulam*) *You have much Veneration but little Reſt.* I ſhall not therefore contribute any thing to your Trouble, but only leave this ſingle *Item* with you, and you to Gods Bleſſing. I dare not call it an Inſtruction, but rather with the Apoſtle, *A ſtirring you up by way of Remembrance.* It is your Buſineſs to look that others live quietly and do their own Buſineſs, and none but their Own. To this purpoſe you are intruſted with the *Faſces*; the rods for ſmaller Offences, and the Axe for Capital Crimes. Let the rod like *Jonathans* be dipt in Hony; and the Ax brighten'd with the oyl of Mercy.

Now to the King Immortal, the only wiſe God, who as he hath been our Saviour, *ſo will one day come to be our* Judge; *together with the Father and the Holy Ghoſt, be all Honour, Glory and Obedience, now and ever.* Amen.

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A Short and Modeſt

APOLOGY

FOR THE

AUTHOR

AND

BOOK

OF THE

Several weighty Conſiderations,

Humbly recommended to the Serious Peruſal of *All*, but more eſpecially to the *Roman* Catholicks of *England*.

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2 Cor. 6. 8.

By Honour and Diſhonour, by Evil Report and Good Report: as Deceivers *and yet* True.

LONDON,
Printed in the Year 1682.

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HAving given the World a full and ſuccinct account of my ſelf in an Epiſtle to the Right Reverend and Learned Dean of *S. Pauls*, Dr. *Edward Stillingfleet*, by way of Preface to the *Several weighty Conſiderations, &c.* I judge it wholly ſuperfluous to repeat any thing of that Nature; and therefore referr the Reader to that Preface and the Book it ſelf.

1. My preſent Task is only to wipe off that Dirt, which very unworthily and undeſervedly hath been caſt upon Me and my Book by ſuch, whoſe malice and envy leaves no ſtone unmoved to render their Neighbours as Odious, as by the Villainous Pranks of many of their Party, they have now made themſelves.

And if ſome paſſages be brought on the ſtage, which may any ways prejudice particular Perſons, and which otherwiſe might have lain for ever dormant; They may thank themſelves in rouzing up one, who deſired to bury himſelf in Obſcurity — *Oblituſq; ſuorum, Obliviſcendus & illis* — and to have ſhak'd hands as a *fair Enemy*, ſince he could not cloſe with them as a *boſome Friend*. Nay even now I am forced forth, I ſhall make it appear I do all (*cum moderamine inculpatæ Tutelæ*) rather to *Ward* my ſelf, than to *Wound* my Antaganiſt.

There are but two Objections that have any thing of Co-

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lour, and therefore to thoſe I ſhall make a more punctual Reply. The other exceptions are ſo frivolous, that when I have named them, I have blown them away.

The firſt hath been miſchievouſly framed by Papiſts; and the other unwarily taken up upon a miſtake by ſome Proteſtants.

Some Papiſts with unparallel'd Impudence and falſhood have ſpread a Report ſince my withdrawing from their Communion, that it was high time for me to act as I did, for my then Superiours had deſign'd to have confined me to a Cloyſter beyond Sea, for my ſcandalous Life here in *England*.

The firſt Forger of this Diabolical lie was a *Derbyſhire* Gentleman (whoſe name out of reſpect to ſome of his Relations, and for the ſake of his Children, I purpoſely conceal: and ſhall do ſo, till by further Provocations compel'd to diſcloſe it, and paint him out in his Colours, and acquaint the World with ſome of his good qualities) Infamous for having drawn his ſword to have kill'd his own Father, for abuſing his Mother, a zealous Proteſtant, and telling her ſhe deſerved to be burnt alive for her Obſtinacy; and for his boaſting that he accounted it no more to ſtabb an Heretick, than to kill a two-penny Chicken. This Account of him I had from one of his neareſt Relations.

There are ſome others that have very induſtriouſly contributed to the ſcattering abroad this calumny in all Companies they light upon. If they ſtill perſevere, I may, all in good time, give them their juſt Character in requital. In the interim I had rather the Whiteneſs of my Innocency (which I ſhall perfectly demonſtrate as to this matter) ſhould by an *Antiperiſtaſis* produce their bluſh, than the laying open their real Crimes, cauſe their Confuſion.

So far were the Superiours of that Order, wherein I was ingaged, from ſending me beyond Sea, as is maliciouſly ſuggeſted, that no longer than two Months before my deſerting

ferting them, I was confirmed a Superiour and Prelate among them (*viz.* in *October* 1678, at which time they held their Intermediate Chapter) having had that Dignity conferr'd upon me the year before, in their ſolemn Provincial Chapter, *May* 6. 1677. So that I was an Actual Superiour among them, when I forſook them: and but juſt before, my Patent was ratified to have continued ſo, well nigh two years longer.

To make this good beyond all diſpute, I ſhall here preſent the Judicious and Impartial Reader, with the Commiſſion or Patent it ſelf, word for word as it was communicated to me by that Learned and Famous Father, *Father William Herinx*, then Commiſſary General, ſoon after promoted by the King of *Spain*, to the Biſhoprick of *Ipres* in *Flanders*, and ſince, as I am informed, Deceaſed.

The Original hath been peruſed by divers Eminent Perſons in the Nation, and I have it by me ſtill to produce, if any of my Adverſaries ſhall have the Confidence to queſtion or deny the reality of it. Take it as follows:

FRater *Gulielmus Herinx Ordinis fratrum Minorum* S. P. N. *Franciſci S. Theologiæ Lector Jubilatus, Ex-Definitor Generalis, ac ſuper Provincias Germaniæ Superioris, Belgii, Angliæ, Hiberniæ, Scotiæ, Daciæ,* &c. *cum Plenitudine Poteſtatis in utroq; Foro Commiſſarius Generalis.*

Dilecto Nobis in Chriſto, Venerando admodùm Patri Fr. Thom. Sheppey, *Ejuſdem Ordinis, Provinciæ verò noſtræ Angliæ fratrum Minorum Recollectorum Sacerdoti, Prædicatori & Confeſſario, Salutem & Pacem in Domino ſempiternam.*

Cum ſecundum Definitionem Capituli Provincialis Almæ noſtræ Provinciæ Angliæ Fratrum Minorum Recollectorum, hoc Anno 1677. *die* 6. *Menſis Maii in Coventu Regali Sommerſetano Londini celebrati, inſtitutus ſis Guardianus Diſtrictus Nordovicenſis: Idcirco hanc tuam Inſtitutionem confirmantes, Tibi (de cujus Idoneitate, Religioni-*

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omnis Zelo ac ſufficientia multiplici in Domino confidimus) virtute Præſentium Mandamus, & in meritum Obedientiæ Salutaris injungimus, quatenus poſt harum Receptionem ſtatim Te ad dictum Locum transferas, injunctum Guardiani Munus ſecundum Gratiam Tibi à Domino datam & donandam, vigilanter executurus: In Virtute Spiritûs ſancti per ſanctam Obedientiam, præcipientes Omnibus præfati Diſtrictûs Patribus, ut Te tanquam ſuum legitimum & indubitatum Superiorem *ac* Prælatum *recipiant, Tibique in Omnibus, quæ hoc Munus Guardiani concernunt, pareant cum effectu. Quos Tibi, Teque Illis quàm poſſumus chariùs in Domino commendamus. Vale in Chriſto Jeſu, ipſum pro Nobis Oraturus. Datum Loco & Tempore Epeditionis noſtræ Capitularis, quibus ſuprà, ſub Noſtro Chirographo Officiiq; Sigillo Majori.*

Fr. Gulielmus Herinx
Commiſſarius Generalis.

†
Locus Sigilli.

I forbear the Tranſlation of this Paper, partly that I may not ſeem my own Encomiaſt, and partly that I may not ſwell this Apology beyond its intended Dimenſions. But this I preſume will be abundantly ſufficient to ſatisfie all unbiaſs'd Perſons, that I was not ſo contemptible *then*, as *now* they would make the World believe. Nay I appeal to the Conſciences of Thoſe of three Counties in this Nation, where my Concerns chiefly lay, whether even to the laſt moment of my Abode, till I declared my Reſolutions of Uniting my ſelf to the Church of *England*, I was not in that Love, Eſteem and Authority with them, that nothing was accounted too good or dear for me. Many Proteſtant Gentlemen with whom I was then acquainted can teſtifie this, and how plentifully I lived, while of their Communion. And this I both do and will ever thankfully acknowledge. But the ſhort of the buſineſs is this, *My Unpardonable Crime was my preferring my God and my King before the Pope.*

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The other Objection, which hath done me much and manifold prejudice (though I charitably hope without any malicious Design in the first Authour) is a groundless surmise that I was ingaged in the Popish Plot. Mr. *Stephen Dugdale* was the Person who first gave Occasion to this suspicion by inserting my name into his Printed Narrative. But he hath since been so ingenuous as to acknowledge his mistake, and that publickly in these words.

'WHereas in a late Book of mine there is mention made 'of one Mr. *Sheppey* formerly a Priest of the Roman 'Church: These are to give Notice that I never knew the Per-'son, nor mention'd him upon any other Account, but that Dr. '*Needham* of *Derbyshire* had said in his Evidence, that he with 'others fled upon the news of the Plott: which, I am satisfi-'ed since, was upon account of coming up to *London* to de-'clare himself a Protestant, and publish his Reasons for so 'doing: which I am satisfied he hath done with great Ap-'probation. And I am sorry upon mistake I should give 'any ground of suspicion against so worthy a Person. Given 'under my Hand this 5th day of *January* 168$\frac{2}{1}$.

Stephen Dugdale.

Now the mistake both of Mr. *Dugdale* and Dr. *Needham* of *Derbyshire* lay here, in affirming that I fled upon news of the discovery of the Plot. For all the Country where I then sojourn'd, know that when others fled, I remain'd and appeared publickly divers Months after: that I went and surrendred my self to a Justice of Peace and Deputy Lieutenant of the County, on purpose to answer any thing that might be alledged against me; and he assured me he heard of nothing I was charg'd withall: that I never was so much as a *Convicted*, no not a *Presented Recusant*: and that afterwards being fully satisfied as to the *Traiterous Principles* and *Practices of the Church of Rome*, I immediately (but not without Licence

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cence first obtained from the Lords of his Majesties most Honourable Privy Council) came up to *London*, and re-united my self to the Church of *England*, from which I had been unwarily seduced; and there, to give a general satisfaction, I published the Book of the *Several weighty Considerations, &c.*

Having thus dispatch'd the two main Exceptions that have been made against me; I shall make quick work with the other trifling cavills that have been proposed to blast my Reputation.

That the Dean of St. *Paul's* composed the *Weighty Considerations* for me; as it is very silly and senseless in the Objectors, so it is but too great an Honour for my self. But those who have any brains, are better acquainted with the genius and unimitable Style of that Great Man's Writings, than to think that he could stoop to so mean a Production.

That, if I please, I can answer the Book my self, is a complement I thank them for. But I desire them to ease me of the trouble, for I profess in good earnest it is past my skill. And for their Incouragement, I do here solemnly declare, That if they can convict me of one *Single falshood* wittingly asserted, or one *Authority forged*: Nay, if they will but satisfie me in this *One Point*, that *Sedition* and *Treason*, I mean the *Deposing of Princes and Absolving Subjects from their Allegeance*, is not the *Doctrine of their Church*, as well as of *Particular Doctors* and *Societies*; and hath not been their *Constant Practice*, when ever it lay in their *Power*; I will (as my Lord Bishop of *Lincoln* speaks in his late Book) renounce all that I have written, and become one of the *worst sort of Christians, a Roman Catholick*. Or if this will not content them, I will burn my own Book: and I question not, but they will have the same Charity for me, as they have for all others they are pleased to call *Hereticks* (had they but the opportunity of *Queen Maries* Days) to throw me into the fire after it.

That

That I had a Benefice of 200! a year confer'd upon me, and that upon my forſaking them, I immediately married; are ſuch notorious untruths, that all who know me, know thoſe Rumours to be falſe.

As to the former, I wiſh they could make their Objection good. But I bleſs Good, I remain as contented with thoſe mean Circumſtances, I have lain under, ſince I departed from them, as they at preſent ſeem to be tranſported with the flattering Proſpect of a Golden Age to ſucceed as to their Intereſts. For I am ſure many of them talk as bigg, as if they intended to carry all before them. But I hope the never *Slumbring Keeper of our Iſrael*, and the watchful eye of our Magiſtrates will procure, that, as of late they *counted their Chickens before they were hatch'd*; ſo, *now* they may *reckon without their Hoſt*.

A Perſon of Honour of the Romiſh perſwaſion was pleaſed to intimate to an Honoured Friend of mine, that I had wrong'd the *R. F. Francis à S. Clara* by aſſerting his Vindication of the equivocating Jeſuite, who was taken not far off my habitation about 6 years ſince. (Of which Paſſage I give an account in my Preface to the formention'd Book.) My obligations to that Reverend Father, now, as I hear, deceaſed, are of ſuch a Nature, that I would ſooner cut off my own right hand, than falſly aſperſe his Memory. But though *Socrates* and *Plato* are both my friends, yet there is one much dearer to me than my ſelf, and that is Truth. And therefore for clearing my innocence as to that Point, I ſhall only refer the Reader to the matter of fact, ſet down in the aboveſaid Preface (and which is known to be true by a Great Many in that Town and County where it happen'd) ſubjoyning that Reverend Fathers Letter to me upon that occaſion (I have the Letter ſtill by me, and it hath been ſhewn to divers Perſons of Quality) and ſo leave it to the Reader to give up his Verdict to bring me in Guilty or not Guilty of Injuring

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my Friend. *Father S. Clare* uſually went by the Name of *Mr. Hunt*, as all know, that knew him. And this I mention to prevent any miſtake that might happen by change of Name.

The Letter.

Good Mr. Sheppey.

'I Received yours touching your Neighbours forſwearing 'himſelf. Ihave been very ill, and it's frequent, which may 'excuſe my not writing, which indeed I do very ſeldome. I 'informed my ſelf of the whole Paſſage from my Neighbours (*i.e. the Provincial and others of the Jeſuits, who would be ſure to make the beſt of ſo foul an action of one of their own Members*) 'who had expreſs Letters of the Truth. He was before the 'Mayor and Sheriff: being asked if he were *Married*? he 'anſwered *Yes*, and this was taken for Anſwer: Onely he 'promiſed to come, whenſoever they demanded it. The 'Sheriff ſince wrote to him, not to appear, though called. 'This is the ſubſtance; wherein he is *Nothing reprehenſible*, 'and he now follows his Courſe as before, except that only 'Town. Excuſe me for not being more large, my head is 'not good. Pray for

Jan. 16. 1675. *your old Servant*,

Fr. Hunt.

But

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But there is a Letter of mine own written to a Gentlewoman, ſoon after I had publiſhed my *Several weighty Conſiderations*; with which my Enemies make a great noiſe, as if while I renounced the Romiſh Religion my ſelf, I perſwaded others to continue in it. I am ſorry I did not keep a Copy of that Letter by me, and I wiſh with all my heart they would produce the Letter it ſelf, that it might appear to the world with how great Diſingenuity they have treated me upon that Occaſion. The buſineſs was only this: having for ſome years been more than ordinarily concern'd in the ſpiritual affairs of an Antient infirm Gentlewoman, of whoſe death I expected to hear every moment; and knowing withal how much ſhe relyed upon my directions, and that ſhe would be reduced to great perplexity upon the report of my proceedings: I thought it my Duty, both in reſpect of my former obligations to her, and the care I had particularly taken of her, not to let her be wholly neglected at that Conjuncture. Whereupon I wrote to her to acquaint her with what I had done, and that, being deſign'd for a place not far from her, I intended, upon my coming down into the Country, to wait upon her and give her thoſe directions, I judg'd moſt proper and ſuitable to one in her Condition. Adviſing her in the mean while not to trouble her ſelf with ſcruples and Controverſies, but *bonâ fide* to follow ſuch Inſtructions as I had formerly left with her, till I might be ſo happy as perſonally to wait on her and diſcourſe her both about what I had done my ſelf, and what courſe I wou'd wiſh her to take. And to yield her ſome ſatisfactory Conſolation in the Interim, I told her (out of an exceſs of my Charity to that Party) that if it ſhould pleaſe God to take her away before I could confer with her; yet I was ſo well acquainted with her Vertuous Life and Converſation, and her ſincere pious Intention of

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ſerving God to the beſt of her knowledge and Ability, that I doubted not ſhe might dye in a ſafe condition: as well knowing that God of his infinite mercy might deal favourably with one in her circumſtances and not let her be prejudiced in her Eternal Concerns, for ſome *Notional Errours*, deeply radicated by a long uninterrupted habit of many years.

If this were a *miſtake* in me, it was meerly a *Tranſport* of that *Charity* I have for all that profeſs Chriſtianity. But becauſe I was ſoon inform'd how baſely and unworthily this Letter was divulged and wreſted to a wrong Sence, by ſome at whoſe hands I have deſerved better and civiller dealings; I never made her any Viſit; nor ever had I, nor will I entertain the leaſt Correſpondence with any of that Faction, otherwiſe than in a common Civility: which alſo for the future I ſhall avoid ſo far forth as good Manners and Neceſſity will permit. And I take God to witneſs, I was ſo far from perſwading that Perſon to remain in Popery, ſtrictly ſo called, that it was my deſign, had I ſeen her, truly and fully to have repreſented to her ſeveral of the groſs abuſes of that Church, and ſo by degrees have reduced her from what I conceived moſt dangerous in the Popiſh Communion.

And had my Adverſaries dealt candidly, they would rather have taken notice of thoſe many *Pathetical Diſſwaſives* I ſent to divers of them againſt Popery, than to lay ſuch a ſtreſs upon a *Charitable Expreſſion*. That I hoped well of a Vertuous Gentlewoman, who might chance to dy in the Communion of that Church. But there can be no ſurer evidence of a *baffled ſinking cauſe*, than thus to catch hold of *every Straw* that comes in their way.

Either

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Either the Papists believe me still to be a Papist; or they do not. If they do, certainly it is very ungraciously done of them, to *vilifie* and *calumniate* one, whom they still believe to be their trusty confident Friend, and to endeavour the ruine of his good name, whom they would impose upon the World, either as already being, or willing to become a Member of their Church: If they do not believe it themselves, the more shame for them subtilly and maliciously to insinuate to others, what they themselves give no credit to: I assure you gentlemen, this is neither a *holy Cheat* nor a *pious Fraud*.

Were a disowning the Orders derived from the Church of *Rome* either necessary or convenient, I should not be wanting to give that last proof of the sincerity of my Conversion: But finding no solid ground or precedent for such a novelty, neither in Dr. *M. Luther*, Archbishop *Cranmer*, no nor Mr. *Calvin* himself (who never renewed their Orders, but only relinquished the Errors and Superstitions of *Rome*) I shall acquiesce (and I think I have most, if not all, Protestant Divines on my side) in that known Maxime, *Quod fieri non debuit, factum valet*.

And now to put a period to this Apology, I know not how more fitly to conclude it, than by making this solemn protestation before God, Angels and Men, That notwithstanding all that evil minded men have suggested to the contrary, I am as real and loyal a *Protestant*, as the Objecters themselves are *inveterate Papists*; and I look upon that term of indignation, wherewith they continually mention me, *of a fallen Priest*, to be less infamous by far than what suits with many of themselves, whom I know to be *Renegado Protestants*. In a word, as I was sincere in my *re-union*, so am I daily more and more confirmed in my *adhesion* to that Church wherein I was made a Christian, and which upon an impartial Survey, I judge to be the best copy of the true Apostolical Primitive

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tive Church in the World: I mean the Church of *England* as by Law now eſtabliſhed; and therein I finally purpoſe by Gods grace to live and dye; and if the All-wiſe Providence ſhould think it fit to reduce me even to the laſt exigencies of begging my Bread, yet neither the ſollicitations of one, nor the unkindneſs of the other, ſhall ever prevail with me to alter this reſolution. And I humbly requeſt the Prayers of all good Proteſtants, That God would enable me to reform the errours of my practice, as I have done thoſe of my Opinion; and that I may never more ſcandalize that holy profeſſion I here make.

And thus having publickly vindicated both my *Innocency* and *ſincerity*, againſt the uſual cavils that are made againſt *both*, I think it high time to eaſe both my Reader and my ſelf.

THOMAS SHEPPEY.

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